1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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Another kinship pattern is that

183 upon the divorce of parents a child stays with its mother.
586 But even to this we find an exception, as when Maso married another man, her child, a little girl, stayed with her father and his second wife. So there are modifications even in the supposedly rigid kinship patterns.

183 In the realm of economics it is easy to see the same kind
423 of variations. For instance, although land is communally owned, I found one case where the rule was circumvented to suit the needs and desires of one individual, and a payment made for the temporary private ownership of a piece of land.[1]

183 An individual finds much expression in group-life, and following traditional patterns of behaviour, such as dancing
342 and wailing, but all individuals do not experience these religious emotions equally. Also, in other ways, the individual has ways of expression peculiar to himself. For instance, although all the houses of the village look alike, each with its bamboo walls, its thatched roof, and the beaten ground as a floor, yet closer observations reveal differences. A few houses have carving on the door; a few others have two rooms instead of the usual one; and others have been made particularly convenient with commodious shelves; and the owner becomes quite attached to his own house. When Pulong was ill and resting in another house, she was homesick for her own dwelling.[2]

183 We have seen how every man fishes, hunts pigs, builds
555 his house, and cleans the bush ground for his garden, and how every woman plants the garden and cooks; yet this seeming lack of specialization does not prevent Tukan from being more skilled than the other men at fishing and becoming known for this particular skill, nor Ongas from being able to build houses better than anyone else, and also famed for this skill, nor Pulong from becoming known for her ability to prepare taro in a special way, and Manumat

[1] See pp. 159–160.

[2] See pp. 253–255.

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from being an expert pig-hunter, and so on. While each individual participates in each occupation open to his sex (except that of the carver and magician, which are specialized ones), at the same time each person may express his personality by becoming more skilled in one than his neighbours, and so attaining additional prestige.

But even this desire for prestige is not completely universal, or rather it does not operate as a motive with equal strength for all individuals. In this society an individual acquires prestige mainly by being industrious and by having wealth, which he distributes at feasts for his dead relatives. But there are some men who do not desire prestige sufficiently to fall into this general pattern. There is the lazy man who spends his time in lolling around on the beach, who is not active in communal work, and for whom the garden is not of great interest. A man like this soon becomes known for his laziness, and will fall in the esteem of the neighbours. If he is married his wife will probably divorce him, and if he is unmarried he will find it difficult to get a wife. One young buck of the village is such a lazy person that everyone says no one will marry him. Although he will be a man of no influence or importance in the community, he will not starve, and he will be able to have a more or less happy life. His family will feed him, and if they get tired the other members of the hamlet will give him food. Should they become weary there still remains the rest of the village who will see that he does not go hungry. So the burden of his support falls on the community as a whole. There are very few such lazy men, however—one or two in a village—and it is not more than the community can easily carry.

Just as industry gives a man prestige, so is generosity considered a desirable trait. And most men fit into the social pattern and are generous in their economic transactions. But we saw how in the distribution of wealth upon the sale